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or only, by rotatory movements of the head, and seem to be special sense-organs for this kind of motion alone. Our appreciation of such motions is extremely delicate, as, indeed, should be expected when it is considered that it is upon movement of the head about one of its axes that we depend in every-day life for our judgments concerning our motions, and our change of position with reference to surrounding objects.

HENRY SEWALL.

*Das Körperliche Gefühl.* Ein Beitrag zur Entwicklungsgeschichte des Geistes. von Dr. EUGEN KRÖNER. Breslau, 1887. pp. 207.

The point of view from which this work is written is that of the naturalist and the evolutionist. As an outcome of the modern biological renaissance there has resulted the science of physiological psychology. To ensure the progress of this movement up to the stage of the exact sciences, two methods must be employed, the experimental (psycho-physics) and the comparative (genetic.) The latter is the method by which feeling is to be studied. The chief problems are—(1.) What psychic activities has the new-born infant? (2.) How are the faculties of the adult evolved from these? It is soon found that these problems are insoluble without the consideration of the development of psychic functions along the animal scale. As in bodily so in mental evolution, the two progress in parallel lines. Hæckel's biogenetic law that "auto-genesis, or the development of the individual, is a rapid and condensed repetition of the phylogenesis, or the development of the species," must be applied to psychology. Hence the importance of animal psychology and especially does this hold of the study of the feelings.

The lack of this genetic method of regarding emotional phenomena is the common fault of all historical systems, and one of the greatest obstacles in the way of such a conception was the conventional trinity of faculties with reason as the chief and fundamental. From the genetic point of view, feeling is the primary fact of life. It is the fundamental property common to all irritable tissue. The differentiation of subject and object, on which all reason depends, requires a more or less specialized sense organ, and such does not exist in the lower forms of life. The lowest stage in this evolution is represented by the conæsthetic feelings (*Gemeingefühl*). These are caused by the getting into consciousness of physiological activities, and are characterized by their vagueness—lack of localization—and by being pleasure-giving or the reverse. The first days of infant life are spent in this sphere. (Romanes puts the psychic life of a new-born child on a level with that of the coelenterata.) The next higher stage appears in sense-feeling (*sinnliche Gefühl, betonte Empfindung* of Herbart), in which the pleasurable or powerful effect is the concomitant of a more or less definite sensation. The distinction between the two is considered of radical importance.

The filling out of this plan is done with as great accuracy as our present knowledge will allow, while the treatment is everywhere interspersed with useful illustrative details. Theory is not resorted to when facts are the criterion, nor is introspection—nowhere so dangerous an instrument as here—allowed to rule over objective verifiable truth. Dr. Kröner's book may be recommended as the

most useful compilation of this chapter of physiological psychology that has yet appeared. It owes much to the marked analysis of Horwicz, but differs from that author in several respects. A too frequent mention of Dr. Jäger is perhaps the only point of fault-finding which may safely be indulged in, without bordering on hypercriticism, which in this difficult field is especially out of place.

J. JASTROW.

*Die Seelenblindheit als Herderscheinang und ihre Beziehungen zur Homonymen Hemianopsie zur Alexie und Agraphie.* Von DR. HERMANN WILBRAND. Wiesbaden, 1887. pp. 192. 8vo.

No question in the study of localization of brain functions has called forth such a voluminous and violent controversy as that of the centres of vision. No other question has led to such important and suggestive conceptions of the nature of brain centres, or has been attacked by so many and such ingenious methods. When Munk destroyed certain regions of the dog's brain and found as the permanent result a loss of the memory-pictures of sight, while the animal used its eyes to avoid obstacles, etc., as before, he gave to this condition the name of "psychic blindness" (*Seelenblindheit*). The dog could see as long as his lower optical centres were intact; to recognize and interpret what he saw required the higher cortical centres.

A precisely analogous condition is produced by cortical disease in man. Dr. Willbrand gives two classical cases of this nature, one from Charcot's clinic, the other from his own. In both these cases the intelligence was intact and the description of the symptoms by the patient extremely definite and valuable. Charcot's case is especially conclusive, because the subject of it possessed before his trouble a remarkable visualizing faculty. He could read pages of his favorite authors from the mental picture of the printed book which appeared before him; when he thought of a certain spot he visualized a complete colored photograph of it. During his attack all this had to be transferred to the ear, and to remember anything he had to repeat it *aloud* to himself.

The conclusions to which Dr. Willbrand's study leads him are briefly these: If the conduction of impressions along the optic tract be hindered, blindness in the ordinary sense is the result. But visual hallucinations, dream-visions and subjective light sensations are possible, and the memory of the world of sight remains. If the perceptive centre of one hemisphere is destroyed, unilateral cortical blindness ensues, appearing as an absolute and complete hemianopsia of the opposite holds of the field of visions. If both hemispheres are thus affected, hallucinations and subjective vision are impossible, but the memory of seen objects need not be impaired.

If, however, it is the "optical memory areas" that are affected, form and color may be seen, but they make an unfamiliar impression. The visual phantasy gradually atrophies, and dreams become visionless. Subjective light-impressions remain. It must also be remarked that these phenomena are liable to complication by loss of names for visual objects.

Dr. Willbrand's book will take its place amongst the most valuable contributions to this intricate subject, which perhaps more than any other offers a promising path to a deeper knowledge of